

M1835
Tuesday, May 5, 1970
Barn
Group I

Mr. Nyland: I always wonder what happened to my little glass of Seven Up or so, because usually I don't drink it, and when I sit there and I think, "Oh, yes, I didn't drink. Who drank it." [laughter] I hope it isn't drunk and not thrown away—unless I put it back in the bottle.

A little remark about last evening, the Monday. I think it was quite right as a meeting. I think it was improved because of the position of the moderator. I think it was very good, that the moderator then at the after-meeting gives his impressions, because he has had the chance really to consider it. Under no conditions do I want to change that. The question came up, and we are not going to put any water in the wine, but I suggested ... I know why I suggested it, and even if there were few people or some were not there, there were more than enough to answer the questions, and the moderator should only moderate in the sense I explain it, and I went into detail last week to give the reasons for it. Some questions were quite right. A little bit too much deliberation after the after-meeting, not really exactly what the different people thought of each other, and their answering a little bit more in detail where some might think another one fails.

Again, don't discuss too much the condition of your patient. If you are a doctor you can confer about the sickness in general, but not in the particular case. I think it worked out very well that you did not allow any so-called 'questions' after the meeting was over. You will see the benefit of that when it becomes realized that no such discussions will have to, and can, take place; that your meeting will be better.

A few answers were not entirely correct. But also that will be straightened out by yourselves. Because the more you will start to define—and this is to the Nucleus—the more you will start to define for yourself what Work is, the more you will hear when someone else, in your opinion, makes a mistake. You have to bring that up until you clear the language. And the other person of course has a right to say it, to explain, and maybe he will criticize you, but there should be much more definiteness about what is Work or definitions, and also when a person gives an answer and there is talk about Objectivity.

I think to clarify it, one uses the word 'I' or 'little 'I'.' Now that is of course completely in accordance with Gurdjieff, because Gurdjieff says that a Man who is not a Man, who has not as yet a permanent 'I', and it has a very definite meaning. When we talk about personality going over into Individuality, it means that the person remains as he is—a Man on Earth and his form not changing very much—that insights of himself do change; otherwise he couldn't be called an 'Individuality'; or rather not to use that word—and it is a little misused in ordinary life—to be an 'Individual.' And that whichever way one now wants to explain how the changes take place, there is a

very definite difference between at the beginning of that kind of a change as an unconscious personality into a Conscious, Conscientious Individual. And that the difference is: In the beginning, Man has no 'I', in the end he has an 'I'. But that has to be explained, if you want to, what is then meant by 'I'; and also that during the progress of Work a Man changes his 'I', and that the character of an 'I' must, in growing up, show the results of growing up.

Now again the question is: Does 'I' exist, or do higher Being-bodies exist? And the question: Do I have to make them? I think it is illustrated enough in Gurdjieff's book that Man actually Works for the development of his Keshdjanian and Soul body; and that I am afraid it comes a little bit from Ouspensky that the assumption is that the bodies already exist but they are not accessible to Man. For practical purposes, of course it doesn't matter, because if something does not exist as yet that it is possible for you to reach it—to touch it or to use it—it is practically the same as that it doesn't exist; and I have explained it several times, that when one uses the word 'Omnipresent,' it may be completely true as omnipresence, but I have no concept of what is meant by it, and the same with terms like 'Infinity.' It's only because I'm limited and as a result of then limitedness, I will not always understand even what is the meaning of a higher Being-body.

But the question always remains: If you want to explain that, where does one start with such an explanation. At first, groundwork has to be laid; that a Man as a personality knows a little bit about himself, and that Work when it is explained is really such a simple

operation that there should never be any fear whatsoever. When a person starts by saying he is fearful, already that is the statement ... a statement which is on the wrong road. There's nothing to be fearful about. When one wants to set a certain instrument in motion, which is then so-called 'Observing,' then the words, as words, means for us this, the difference: Impartiality and the concept of a moment. But what is there to be afraid of? And even, what is afraid? Ordinary mind and feeling. And the only way, by any stretch of one's imagination, could be that a Man is afraid of discovering what he really is.

But it will be a long time before we are at that point. He only becomes familiar a little bit more with what he is, and quite definitely in the beginning that kind of knowledge is far from Objective. But one enlarges ones world, and of course because of the strangeness sometimes of things you didn't know before, you may have a little trepidation—that is, not knowing exactly what is what—but the extent into ... with which you will go into that unknown territory is really so small. Because you won't go too far; and you won't go at all when you have any fear, so if you do, there is no Work. So if one is 'afraid' and uses that word, it's already quite wrong, because there is no reason to be afraid of setting up some kind of machinery which is parallel, or works at the same time when one remains unconscious, and the accent for one's unconscious states remains for a long time in unconsciousness.

It is such concepts that I feel have to be clarified in very simple words, because they may mean how ... they may give an indication of

how a question should be answered and how, in the middle of a question and sometimes it's necessary to stop them when a word is used in the wrong way. Because there are words which only have, from our standpoint, a certain meaning, and when they are misused they should be stopped. In a meeting of that kind you always have to keep in mind the totality of the Group. Because the question, even if it is asked by someone who wants to know, need not always be for that one person.

And this applies in particular when one tries to explain Work and uses a little bit too much terminology of an intellectual kind. The emphasis which is needed to illustrate what is 'A,' 'B' and 'C' is of course correct when you want to describe what is the function of an 'I', but you first have to lay a certain groundwork for the necessity of 'I' existing, or even that it has to be created. And the purpose why it has to be created has to be made very clear. It is simply, when one talks about 'aliveness' and 'alertness' and 'Awareness,' again we use such words in order to indicate different states of oneself. But such a state, it doesn't matter which way you now want to call it, is always based on knowledge of oneself. That is, if I say, "I am alive," there is something in me that recognizes aliveness in the way I am. And of course it's obvious that I first think about ordinary behavior forms of my body which show that I am alive.

When I want to use the word 'alert,' it is only deepening that kind of aliveness. For instance, I may be walking, and of course it is a sign that I am alive because I am walking. But if I start to measure my steps and with intention plant my foot on the floor or outside, or I

walk with a great deal of intentional effort, I become more alert. Because the alertness is a little heightened state of the realization that I am alive. One says it, for instance, with a dog: to 'alert' a dog to danger, or a dog is 'alerted' like a hunting dog. It means he is at that time more alive; it is just the difference of degree, and 'alertness' is perfectly good word for anyone to use in order to describe a certain state that he is alive, and is alive to a little bit higher degree than usual.

Now this particular state as a condition of oneself continues, because in a state of alertness I discover, when I start to think about what is the result of receiving, through sense organs, information about myself, in a state of alertness—which is little more than the aliveness—I receive, of course, certain facts about my existence, which facts tell me that I am alive. And the accumulation of such facts, which are received through five sense organs, we all know that as a result of such impressions I have knowledge of myself which, when they are recorded by my mind in a certain way and become memory, are available to me when I happen to think about it and recall that what I call 'facts' of myself, and perhaps even facts of my experiences in life.

One must talk first about the kinds of such facts. Because if the facts were already pure, there would not be any reason whatsoever even to become Aware. If the mind could function in such a way—that it was already independent and not interfered with by the feelings—the mind itself would report facts which were absolute and correct. Because when there is no interference of one center with the other,

the purity of the center is sufficient to give facts of an absolute kind. It may be that the center is not as alert as another kind of a center or not as alert as it was yesterday, that there is more aliveness today because of certain conditions in which I have lived or whatever it is that has stimulated me, but the quality of that what I call a 'fact' about myself as self knowledge is, of course, when the intellect is pure in the recording, free from any interpretation—that is, there is no interference from my feelings, and there is no description of it, and there is, of course, no associative value when the mind is pure in recording only.

But in the thinking process, the facts which have been received as a result of impressions become soiled. And that has to be explained first: why it is necessary to have other kinds of facts which are pure and to try to describe a method in obtaining them. So if one is clear about such a necessity—that in a personality the facts about himself are not clear enough or not pure enough or not reliable enough or to some extent mixed as a result of the centers mixing with each other—that there can be a wish why I want to have pure facts, which we then call 'absolute.' But also, you have to explain why such absolute facts are necessary, and I don't see how else you can then explain that, unless you introduce a desire and a direction for a Man to grow up in a different way than what he will grow up as he remains on Earth.

And I think it is absolutely necessary to indicate that, that the reason for wishing to have absolute facts is based on a different viewpoint of one's life; so that the aliveness and the alertness can only go in a certain direction, which is not of this Earth; and we simply call

that then 'spiritual' development or an 'inner life' development, and that only for *that* reason I become interested in Awareness. And then Awareness, by definition, will give me the purity of a fact simply because I limit the possibility of interference, from associative thinking, cluttering up the idea of what a fact is in reality.

Now, it is not necessary to say that Awareness can only be when there is an 'I'. It has to do with the functioning of the brain; and if that is the result of the presence of 'I', it is all very well and good, but my interest is not even in the creation of 'I'. 'I' is only a method to help to tell me what is meant by 'absolute facts,' and 'I' being created in that kind of an entity or image, even if it is very small, has a quality of that kind of Objectivity; and I can understand that when I say it is 'separate' from me or it is 'created' by me because it doesn't exist, but the real reason why I want an 'I' is in order to obtain knowledge of myself which is reliable in an absolute sense.

Now, when that has been explained, you also have to explain why such absolute facts are needed. And again you have to bring in the possibility of growth and the fact of a foundation of oneself as a personality in ordinary life. And that then when it is explained that the growth of a Man is to go in the direction of the planets and the Sun, if that is the image you want to ... to illustrate, or if you want to say that it has to be from the surface further down to his own interior and interior life and his essential qualities, then it is necessary to show that that means getting away from the body as Earth, and then leaving Earth—or going back to what one has been and still is essential, an essential essence—and that in order to go there I have to

follow a certain road. And that road has to start from a certain point where I now live, and I call that my 'personality.'

But wishing now to build in a different direction than simply the existence of the personality on Earth, it is obvious that I need a foundation. Because otherwise I cannot build any vertical line on a certain plane unless the plane is there. You must understand that a little bit better, because what we are living on, and in, is a plane of life. It is not a point of life. We are allowed by Mother Nature to live on the surface, and because it is a surface, a point on such a surface is not so easily moveable when it is in relation to other points. But when the point is by itself and I start to erect a vertical line on top of that point, it has a shaky foundation.

So this involves then a variety of different ways by which you can continue to explain. Because what is needed in order to have a foundation on which one stands. It is needed that I understand that a foundation is a surface where I live, and that it has to be based on that what I am as personality. And since personality is defined as an experience-chain which has gone from the moment of one's birth—entering into the atmosphere of this Earth—until the moment when I have made the decision that I want to grow away from this Earth, I call it my 'past'; and that it is necessary for a person who really wishes to use the past as a foundation to build on, that that what he has to accumulate are facts which are irrefutable and not, like many facts in the past, still subject, let's say, to 'forgetfulness' or to 'interpretation.' So when I start to build, I first build with the foundation, and I really wish to make, out of that what is now future

and present, a past which is reliable. And I will only get that when I have facts which are reliable. You even might say that it will take some time before there is enough of a foundation to start any development on. Now, this again is in line with the fact that the little 'I' does not need very much of a foundation in the beginning; because it is practically nil when it starts, but it is a presence of something of a different kind of nature, and we simply say of 'Objectivity.'

Now, at this kind of a point, you have to start to elaborate a little bit more, because even if you explain it in an intellectual sense, there are lots of people who never will experience it that way, and it is very difficult when you want to answer a question to one person and perhaps become a little intellectual, that you lose the attention of an audience. We have called it every once and a while an 'emotional' approach, but I would like to mention that there are many different roads to Rome, and that so-called 'intellectual' and 'emotional' are only two.

There are many different ways by which one can look at Work, and that almost, I would say, that the person starting out will have to have his own road. He can profit by what is described or what he has read or what he has been in contact with. He will become dependent on the application of his own life ... in his own life of what he knows, but he will start also by that what he is at the present time represented by his past. And, of course, his past is entirely different from anyone else. You can argue that regarding the road towards Above, all Man are alike, but you cannot argue that the foundation on which they all stand is alike. Certainly not. Mother Nature is not

alike at all at different places of the globe, and a Man, even when you take his body, is not at all the same as some other body—than only in such a general way, where he is called a ‘human being’—but we use the word ‘personality’ in order to illustrate that he is a person.

So when one wants to talk further about Work, you have to include the way a person is and that what he then thinks and feels. And the way he then, with that kind of knowledge and feeling, with that kind of intuition, with that kind of reasoning, he will meet a method—or, he will say that that what ought to be there with me, if it could be indicated that such presence would be of help to me—that then his whole viewpoint will have to be based on his own experience. And this experience is different for different people. And although you can agree on principles, one must never become so narrow minded in making it too strict and I’ve said this before, by saying, “Oh, that isn’t Work.”

Because, you see, you kill many times the tenderness in an attempt. Because what takes place when a person is emotionally inclined. Of course they are not used to using words to explain. They do go by feeling. They have a depth for themselves emotionally, and in that depth they don’t use words either. They want to have that kind of a feeling, if possible, deepened, and they come to a point where the depth is there and the greatest depth has been reached. But then they can’t find words to express it, and all they can do is to feel, and to feel deeply.

Now, if I feel deeply the presence of God, I cannot explain it in any words. You see, this is true of human nature. I think it is true in

many parts of the universe. Because that what is a word is a crystallization, and the kind of word depends on the crystallization's place. It depends also on the kind of crystallization which has taken place in becoming a personality; and for that reason, sometimes such crystallizations of a human being, not at all being alike, will not be able to find a word which is similar to what someone else considers a word. And also, the connotations of a meaning of a word may not be the same at all; and that many times for a personality living on Earth, he is not interested too much in a little bit of a description of things, particularly not when the word cannot have much meaning for him and he wants the meaning to be illustrated by the depth of his emotions.

For instance I can say, "I love God," there are two things wrong with it. Because 'love' I don't know. I can say it is a feeling; and I can say emotionally that I am affected by it and that as a result of having that experience, of course I am in a different kind of a state as when I would not have that or even when I would not say it, or even when I want no... have no ... do not dare to say it. But when I do wish to say it—"I love"—I really don't know what takes place, than only in a limited sense of that kind of a word, and I'm not at all certain that it means the same for several people. But when one says, "God," there is again such a tremendous difference in such definitions. And whatever the attributes are that I have then at that moment when I say I 'love' God, what then is involved in my own state of what would I want to do for Him, or how I conceive of Him, or what He makes me be in His is presence, or what it is that I receive as an influence from

that kind of a higher form which I call 'God,' or that what is a central point in my life when He is present and how He, because of His presence, throws the point of gravity off center and puts it quite different ... at a different kind of a place—you see, I say all of that is involved in the use of that little word, and the word 'love' connected with it makes it practically impossible to have the same kind of a language, than only if one had a language of one's emotions. And we have still a great, great deal to go if one wants to understand that—that is, if it would be possible to use it.

But what takes place emotionally in a Man that sometimes he experiences some things that he cannot explain in words. He is, at such a moment, in the presence of something, or something is ... in him is so pure that he doesn't understand and doesn't wish to describe it, but nevertheless knows it is there. And he knows it because he is affected. He is affected with a great deal of devotion sometimes, or sometimes tenderness, and it creates in him as if something then is present to which he wishes to yield; and that actually the acme of such existence, or an experience of such a person, would be that he could fuse, or connect, or unite, or become One with that what is of a higher form.

And it is exactly at that point that one must start to understand what is really the reality. Because the same reality must also exist when one advances on an intellectual road and creates an 'I'. The 'I' also has that same quality, so that in the presence of this 'I' one also cannot really speak. Because that what speaks and should become known to one is of that kind of a quality, that in the presence of that I

have to shut up; because I know I'm inferior compared to that. And at the same time, that what then exists, I wish to aspire to that. The point at which a person then is, is in the first place devotional, but he cannot express that either. He experiences something of a higher nature and he still is partly Aware of that what he is himself. But his Awareness in this case indicates that that were ... that which were traits of his personality gradually are losing their value. That is, everything that was thought before is reduced. What was ordinary feeling is reduced. Even the presence of himself is as if it is not functioning. It is there; it is a realization of a three-unity of a Man in which sometimes the accent is on three and sometimes on unit.

That is the beauty of this what I call a 'fusion' process: it is the presence of oneself, in the act of wishing to do that what has to be done, complete, involving *all* factors of oneself. I hope you understand that, because this kind of a concept is so closely linked up with the concept of moment. Because at that moment a Man is really two; and he is One, and the understanding can only be reached when you realize that in the Oneness there are three, and the three have been combined to become One. It means that in any dynamic process starting from that what is static, the static condition already indicates what is the truth.

But all dynamics is potential. The reality of potentiality exists, but not the reality of actuality until the process goes over from that what is now static into dynamic, or the process goes from the fusion state of One into the component parts of three. What a Man reaches by means of his emotional state is first the realization of Oneness, and

then the dynamics of being able to utilize the three components parts. What he reaches by means of the intellectual approach is the unity which is inherent in the desire of three as component parts to become One. But since three and One are the same, there is no further difference.

I stand in front of that what I have to do in contemplation. I am in such a state that everything that I have been thinking about or feeling, I have tried to dismiss it. I do not know if you are interested, and have been, in Zen, if you have ever thought about a 'moment' in the Zen philosophy and if you have ever seen the art which is in Zen. You remember probably the little book The Art of Archery. A Man stands composed with his bow and arrow, and is One in his attempt to do that what has to be done correctly. All that is needed is to shoot, but everything in him belongs to that moment of shooting, in letting the arrow fly, and it is that moment in which he stands and is, in composure, One, ready to let the component parts become active. This is a description of 'I' when 'I' has fused with the personality in participation; when then 'I', being what it is, tells the component parts of the personality to behave in accordance with a higher law.

I hope you understand that this kind of an approach, either one or the other cannot be explained by the language belonging to one or the other, and that no attempts should be made at all to say, "It is not 'I'," or it is not this or it is not that. It simply *is*, and nothing else has to be said. Fusion is fusion. It is unity. But one does not know what are the components of such unity. When we talk about the telescoping of an Octave, it does become a 'Do,' but in this 'Do,' there is the totality

of the Octave, potential.

You see, the moment of conception for a Man is his potentiality, which in his life becomes actual; which, when his physical life dies, again becomes potential to that what is the form, will disappear. But life itself is at that moment again a potentiality. It is only a change, of the potentiality of life to become actual in the appearance of a personality, and it is for that reason that it has to be understood: What is an Individual? Because an Individual is a changeover of the personality to become, at the end of his life or at a certain time comparable to death, that he then is what he is totally, as his life in one, ready to become again potential. An Individual, when it has been reached as a state, waits for a command of the Lord. And it is, of course, obvious that such a state cannot be reached overnight, and that the roads which will have to lead to that point of unity can be like all kind of radii coming from all points of a circumference.

side 2 On the circumference we are, as personality. We keep on walking around in circles in our unconscious state. It is difficult to know when we will leave that circle. There are two possibilities, of course. One is to become a tangent and die. The other is to be attracted centripetally—that is, towards the center—more than centrifugally—that is, towards the outside. The wish for a Man, which in his personality starts to create that kind of attraction to the center of his Being, is a result of the magnetism of his life. And when a person comes to the point of discrimination of the difference between his outer life on the circle and circumference, and that what he could follow gradually nearer and nearer, coming closer to the center of

things, that is exactly the point at which the realization becomes a clarity for him; and then another form of actuality is being created, which is a result of the force attracting him towards the center.

This is the first decision of Man, based on the realization of what the circumference is. Now, there is a second realization which also comes to a Man. There are three, but two are important. They are Transapalnian Perturbations as realizations in the life of Man. The first is, that what is not right should sink into the Earth; that is when a Man leaves the circumference. The second is that a Man, in being on the surface of the Earth, wishes to describe a spiral; he maintains his movement around the central point, but at the same time he becomes lifted up as if a vertical line is planted but goes with him, and during the process of circling around the inner circle that is the central point, he also climbs up the pole, he then describes a spiral.

This particular second Transapalnian change is dependent on the realization of God existing, or the realization of his inner life existing and creating in him a desire that he has to explore that what is then potential into the actuality of making an effort; and it is in this making of an effort that Man climbs up the vertical pole while being engaged in the circumference; and still paying more and more to what he has to pay in order to become free from the radii, the radius of that what will ultimately bring him to the center of his Being. That is, the payment to be given to Mother Nature is that he stays within the realm of that what is the circle, but this time because of his own wish and attracted by that what is within him as the attraction towards Above in recognition of the existence of the Lord or absoluteness, that

then a Man finally fulfills his two requirements.

You see, there is a third one: that if a Man finally in a spiral having described many circum ... circumferences ... many circles around the central point ... circumferences around a central point, that he has grown away from the surface and that the circle has become smaller and smaller, that finally he reaches the central point with his own vertical line, which then becomes the point for a Man of his ultimate possibility of growth as long as he is on Earth. He is not free, and that what still binds him is like a cone in which he is at the central point and the circle, you might say 'separating' the cone from the rest of the world, is the old circle where he came from.

The third necessity for such a Man is to free himself from the influences of Earth. It's a very difficult process to reach this, and it is a Transapalnian Perturbation for a Man actually to dare to do this, because it means he has to lose his life. He has to be able to give up—when he is at the top of the cone and looking at his past and what he has traveled and knowing that he has come finally to the center of all things—that that what is needed for him, and what at the present time keeps him to Earth, is the cone of his previous existence; that is, all his manifestations and thoughts and feelings still bind him because he is not fully Conscious and not fully Conscientious, and he has not as yet a Will. At the point where he then is, he has to consider how to generate within himself the possibility of leaving the Earth, and Gurdjieff calls that the creation of certain conditions which will make him 'suffer'—intentionally ... intentionally created—which will then enable a Man, by means on Conscious Labor, to go up the vertical

pole and leave the Earth.

This, of course, is for a Man a tremendous change, but it is also meted out with, and in accordance with, the possibility of what a Man can do. You see, he is familiar with the point, he is familiar with the height, but he is not familiar as yet with the dynamic force which will propel him to go towards Heaven. To use simply that phraseology, he doesn't understand his 'third force' as yet. It's only by the creation of such conditions—that that kind of a force *must* exist *in* such conditions—that he will be able to apply real Conscious and Conscientious Labor.

This is what I tried to talk about a little while ago. One must give a person, if you want to answer a question, a perspective. You have to tell him what is really involved; and in very simple words and not in as many words as I have used, because I wanted to explain a few things, but for a person who wants to Work, he has to know in a few words: What is the Aim? One can say the aim is the building of a Soul or Kesdjan. One can also say the aim is to leave the circumference of the Earth. The aim may be a description of one's personality, which is completely unsuitable for any kind of a progress along the lines we just now talked about. The aim can be a real understanding of what Man is if he wishes to know the truth. And also the basis for that kind of a rock of information to become solid as a necessity for the possibility of his further growth; and the Work, which is Work on himself, is the building of that what is himself in the future as his Kesdjanian body and his Soul.

One has to say these things in the beginning about Work; because

if you don't, you will have flippant remarks, you will have very superficial questions, you will have stupid nonsense which you perhaps want to answer. You also might even have not the proper attention. And when I listen to such tapes and I don't know the person who speaks, I have a very definite impression—what kind of a person asks, what kind of a question—and then many times I say, “that question, don't answer it, it does not at all come from the right place.” You know, you should tell such a person, “Go home and read. Go home and grow up first a little more. Go home and do your homework as required by the laws of the Earth. Make first some sense out of your life before we can even talk about what is involved with Work on yourself, because it cannot, at the present time, interest you when you are much too superficial and too flippant.” And although one can say this in a very nice way, one has to be quite stern.

One has to eliminate out of Groups, even Group III, gradually people who don't really belong, and only keep those who, although on the periphery, have set their mind in the direction of the center of their lives. That you must make sure about. And almost then I say, when a person has fear: “Don't come and don't Work. It is not for you as yet, leave it.” So much time we spend on trying to bring very weak brothers up to a point where they are going to leave anyhow. Why spend such time when one talks about sacred things. One must say, “Here it is.” Is there anything in your personality that appeals to it, anything with which you start to write the word ‘Individual’: It is your ‘I’; and the ‘al’ at the end means ‘all’; ‘vida’ is in it—that is, to be able

to 'see,' to have 'vision,' to 'observe'—it's all in that word if you want to use it in the right way and perhaps explain it. But don't come with nonsense. We have no time for such.

I say this is at a meeting. When a person comes to the Barn, we have all the time in the world—when you have made the effort to come to the Barn, even perhaps out of curiosity. Because they want something, and I say they must be entitled to it. And the patience that is needed, of course first to find out a little bit what is this Barn, and what is this physical work, and what are these people, stupid as they sometimes are and of course obnoxious; and one has to take oneself down a couple of pegs also, because I may be obnoxious in the eyes of someone else. But I come here for a definite purpose. We move here to Warwick in order to set up shop, in order to bring something here and to hope that that what is being brought by others, that we can profit and can leave the rotten city in the way it is, and all the different obnoxious conditions which are existing there and keep on existing because of all kinds of foolishness and all kind of selfishness which is constantly being followed. That one can come here and sit quietly and look at the Sun—I call it a 'rising Sun,' towards that what one says, "Where is my country."

What is it that I can build at the present time which could, for me, become a dynamic quality in remaining alive and wishing to go finally up to the stars. How can I create another catastrophe for myself, so that part of me can be taken away. That is, how can I ask for a comet to hit me and split off parts of me. How can I take this what I call 'I' and create and wish to be split off from my personality, so that

afterwards it could grow out? I say it's Anulios; that is split off—and of course the Moon because that is what I am going to Observe first, before I can start with the interior of the Earth.

All kind of symbolism that is necessary to try to understand what is the Work. You sit in a quiet moment here at the Barn, maybe. Maybe you stop your work for a little while. Maybe you walk around a little. Maybe you come back and then again 'come,' one says, 'to oneself'; but really, to that what is you and what you know you should be; and then forget about the different affairs of ordinary life because that's why you came, and then you can return to life as you have found it and for which you then, of course, will have to Work.

How can one combine such things? How can one be kind to oneself and strict for others. How can one learn to be kind to others and be strict for oneself. What is needed for the growth of a Man when he actually starts to realize, after the Second Perturbation, that something quite fundamental has to take place, and that now he has a responsibility; not again and not any more towards himself or not any longer towards Mother Nature, but that that what is then, for him, the dwelling place of the rising Sun will be, and will become for him more and more his aim, towards which he wishes to go.

Then he starts on that road. You have to encourage people. You have to help them at the proper time. But you have to tell them also the truth: "Don't bother me now when you still have a little work to do for yourself." Don't come half way and there is still in your own Conscience the reason—that is, the knowledge for yourself—that you still have to do a little more. Come first to yourself and do the 'Do-Re-

Mi' of your life until then ... until that is done, and only when that is done you can come to 'Fa.' That is where your 'Mi' is. That is where you should be. Then knowing whatever it is that has been exhausted from the impetus starting with 'Do,' that you hold yourself at that point ready.

You know how birds are sometimes, when they move their wings very, very fast and stand still. You've seen them. That is when a bird is poised. That is when a Man is ready to shoot his arrow across the bridge. That is the way a Man awakens up his God. That is the way he rings the bell to the House of the Lord in order to be let in, and he hopes that then the threshold can be overbridged, and that then when the door is opened, that God may be there—or an ambassador, a messenger or even an ordinary servant taking care of the Lord in His dwelling.

When one wants to Work for oneself, the quietness of a moment early in the morning, the time that you must take off every once in a while during the day; I say, to 'come to yourself,' really understand it now: to Be, just Be; no description; just, you are. No movement, if you can help it; actually to sit quiet, immovable. No activity in your brain, if you can help it. If you can, Drain your brain. No activity in your emotions, than only one: in the direction in which the arrow will be shot. Then to come to *that* Self of yourself and simply, I say, to 'Be' for a little while; but then realizing that all the nonsense of your head need not be there, and all the upheavals of your heart can be straightened out. That you must understand that your body is only a servant and that you should not be entitled even to use the body for

the expression of anger.

You have to have, of course, hope for yourself, that you will overcome that what you think you are now, but you can accept yourself regardless of what you are and not having to criticize. Only criticize your laziness in not wanting to Work; that's the only criticism that is then of certain use, because that means that after a little while you say, "It is enough." I have heard the voice of my Conscience; it was like a little alarm clock and it went off in my pocket; and I am the only one who knows, because I don't communicate about such things to the outside world, but I know now I can get up, I can now walk, I can now lift up my heels from the Earth, I can walk on the balls of my feet. I can push the Earth away with my foot. I can stand and I go on and on: First the circumference of the circle; gradually the spiral, gradually spiraling upwards; after quite some time, the wish to become One with His Endlessness.

There are many things that one could say about the approaches to Work. If you want to talk about Work, talk about principles and leave the application a personal one. When it is personal, it will have a chance for you to become *your* Individual. When it is Individual, it will merge with all Individuals. It may be a long time before such a thing happens, and it may be many eons. But the time is not measured by centuries. The time is measured by the intensity of an experience, and when the intensity of the experience is such that in ordinary terminology it is like a moment—that is, when the time element has been eliminated as time dimension—that then the experience of a moment applies to all time and is really the building

block of the concept of Infinity.

Of course, I always say I hope you will ... you will Work and you will remember. I hope there will be enough to remember yourself by. I hope that you will—in quiet, in silence, in rest—that you can sit. You can contemplate. You can also stand, sometimes as an order to yourself, that the servant of your body will be then what you wish it to be. That you then come to the conclusion that the totality of yourself as a personality, that all of it has to be changed ultimately. That gradually that process of change will set in; in your head a little as an influence of the beginning of an Objective faculty, in your heart gradually because it will start to learn a language of an emotional kind, and also in your behavior, becoming more and more adjusted to the presence of 'I' in participating in the activities of the body. These are the three things you must keep in mind, and every time when you have a chance and you think about yourself and what you have been in the past and also what you have tried to do, that then at such a time you start to compare that what has been with that what is, and then hope that that what is can go over in that what should be.

Good night.

End of Tape